



HETERONOMOUS or AUTONOMOUS



❑ **"hetero"** – external; **"nomous"** – regulation, govern

❑ **HETERONOMOUS**:

subject to external controls and impositions;

(under the control or influence of external forces).

❑ **AUTONOMOUS**: (**"auto"** – internal)

having the power or right to govern itself:

(under its own control or self-regulation).

(Merriam-Webster Dictionary)



HETERONOMOUS versus AUTONOMOUS



● Heteronomous Morality

(*"sīlabbata-parāmāsa"*) or attachment to rights & rituals:

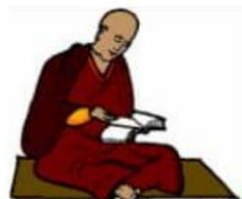
- Stated as **"laws"** or commandments from God;
- Breaking laws and commandments is prohibited;
- Fearing Sinful and Evil repercussions;
- Punishment for wrongdoing (going to Hell);
- Craving for reward from righteousness (going to Heaven);
- Be God-fearing citizens.



7 HABITS OF HETERONOMOUS BUDDHIST MORALITY



1. *Ritual Attachment!*
2. *Merit Seeking!*
3. *Superstition!*
4. *Kamma Fearing!*
5. *Past Life Blaming!*
6. *Next Life Cursing!*
7. *Deva Worship!*



HETERONOMOUS versus AUTONOMOUS



● **Autonomous Morality**

(*"kusala mūla"*) or wholesome skillful means:

- Stated as **precepts** or "training rules" or "guidance";
- Precepts are for training and guidance of cultivation;
- Knowledge & understanding of the good & wholesome;
- All actions are subject to the ancient laws of kamma;
- Avoid evil, do good, purify mind to become awaken;
- **Good intentions** lead to wellness, peace, and happiness.



HETERONOMOUS versus AUTONOMOUS



● Heteronomous Morality

(*"sīlabbata-parāmāsa"*) or attachment to rights & rituals:

- Stated as **"laws"** or commandments
- Fearing Sinful and Evil repercussions;
- Punishment for wrongdoing (going to Hell);
- Craving for reward from righteousness (going to Heaven).

FEAR & GREED

● Autonomous Morality

(*"kusala mūla"*)

- Stated as **precious**
- Knowledge & understanding of the good & wholesome;
- All actions are subject to ancient laws of kamma;

Paññā
Wisdom

- **Good intentions** lead to wellness, peace, and happiness.



THE FIRST NOBLE TRUTH



THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, the **five aggregates** subject to (8) clinging are suffering.



THE FIRST NOBLE TRUTH

THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering

How does this affect me?

Personalizing (upādāna) the body as a "self" being affected by the subjective experience (feeling - vedanā) leading to the notion of a self-centered existence (Ignorance & Delusion)

pleasing & suffering;

pleasing is :

ants is suffer



- in birth, the **five aggregates** subject (8) clinging are suffering.



THE SECOND NOBLE TRUTH

ORIGIN (CAUSE) OF SUFFERING (**SAMUDAYA**)

- It is this **craving** (**tanhā**) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;
- that is, **craving** for sensual pleasures,
- **craving** for non-existence,
- **craving** for continued existence.

Lobha –
lust and greed
for pleasures

Dosa –
aversion and
hatred towards
displeasures

Moha –
delusion of
self-centered
existence

Tanhā = Emotional reactions (“craving”)



The 3 Evil Roots (Akusala-Mūla)



Emotional reactions (**tanhā**) are of three types:

- **Kāma-tanhā** – craving for sensual pleasures:
 - **Lobha**: Lust & greed for pleasures
- **Vibhava-tanhā** – craving for non-existence:
 - **Dosa**: Aversion & hatred towards displeasures
- **Bhava-tanhā** – craving for continued existence:
 - **Moha**: Delusion of self-centered existence